# Provisions of the preacher to Allah

Muhammad Ibn Salih Al-Uthaymeen

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# زاد الداعية إلى الله

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# Index


***Index*** ___ ***3***

***Translator introduction*** ___ ***4***

***Author's Introduction*** ___ ***5***

***The first provision: The preacher must be knowledgeable about what he is preaching to*** ___ ***7***

First: With insight in what he is calling to: ___ 8

Second: With insight in the state of calling: ___ 8

Third: Have insight into how to call people to Islam: ___ 9

***The second provision: The preacher must be patient in his call, patient in what he calls to, patient in the face of whatever obstructs his call, patient in the face of whatever harm obstructs him.*** ___ ***11***

***The third provision: Wisdom*** ___ ***17***

Perhaps it is appropriate to give examples from the call of the Messenger of Allah, may Allah bless him and grant him peace: ___ 18

The first example: ___ 18

The second example: ___ 19

The third example: ___ 20

The fourth example: ___ 20

***The fourth provision: The preacher should have virtuous morals.*** ___ ***21***

***The fifth provision: is for the preacher to break the barriers between him and the people.*** _ ***22***

***The sixth provision: The preacher's heart should be open to those who disagree with him.*** _ ***23***

# Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Provisions of the preacher to Allah**) by (**Muhammad ibn Salih Al-Uthaymeen**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

# Author's Introduction

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

All praise is due to Allah, we praise Him, seek His aid, ask for His forgiveness, and repent to Him. We seek refuge in Allah from the evils of our own souls and the wickedness of our deeds. Whomsoever Allah guides, none can misguide, and whomsoever He misguides, none can guide. I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger. Allah sent him with guidance and the religion of truth to make it prevail over all religions. He conveyed the message, fulfilled the trust, gave sincere advice to this Ummah, and strove in Allah's cause as it should be striven. He left his Ummah on a clear path, whose night is like its day, and none deviates from it except one who is doomed. May the blessings and peace of Allah be upon him, his family, his companions, and those who follow them in righteousness until the Day of Judgment. I ask Allah, the Almighty, to make me and you among his followers, inwardly and outwardly, to cause us to die upon His religion, to gather us with his group, to admit us into his intercession, and to gather us with him in the Gardens of Bliss with those upon whom Allah has bestowed favor: the prophets, the truthful, the martyrs, and the righteous.

So now:

Brothers, I am pleased to meet with my Muslim brothers here and anywhere else where good is hoped for, and to spread this religion. Allah Almighty has taken a covenant from everyone He has given knowledge, taking from them a pledge based on the knowledge He has given them: to make it clear to the people and not conceal it, as Allah Almighty says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ﴾

**"And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased." [Al-Imran: 187]**

This covenant that Allah has taken is not a document written and seen by people, but rather a document that informs its possessor of the knowledge Allah has given him. If Allah gives him knowledge, then this is the document with which Allah has entrusted this man or woman to

whom Allah has given knowledge. Therefore, everyone who possesses knowledge must convey what he has learned of Allah's Shari'ah, wherever and whenever he is.

Brothers: The topic of our lecture is "Provisions for the preacher to Allah Almighty." Provisions for every Muslim are what Allah Almighty has made clear in His words:

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

**"And take provisions, but indeed, the best provision is fear of Allah." [Al-Baqarah: 197]**

The provision for every Muslim is the fear of Allah Almighty, which Allah Almighty has repeatedly mentioned in the Qur'an as a command, as praise for those who perform it, as an explanation of its reward, and other forms of speech:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ الْعَامِلِينَ﴾

**"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know. Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers." [Al-Imran: 133-136]**

Dear brothers, perhaps you might ask: What is piety? The answer: It was narrated on the authority of Talq ibn Habib, may Allah have mercy on him, who said: **"Taqwa is to act in obedience to Allah, guided by His light, hoping for His reward."** In these words, he combined knowledge, action, expectation of reward, and fear of punishment. This is piety. We all know that the preacher of Allah Almighty is the most deserving of this characteristic, piety in secret and in public. With the help of Allah Almighty, I will mention in this regard what pertains to the preacher and what he should equip himself with.

# The first provision: The preacher must be knowledgeable about what he is preaching to

The preacher must have sound knowledge of what he is preaching to, based on the Book of Allah and the Sunnah of His Messenger (peace and blessings be upon him). This is because any knowledge received from anyone other than them must first be presented to them. After presenting it, it must either be in agreement or in opposition. If it is in agreement, it is accepted. If it is in opposition, it must be returned to its speaker, whoever he may be. It has been authenticated from Ibn Abbas (may Allah be pleased with him) that he said**, "Stones will soon fall upon you from the sky. I say, 'The Messenger of Allah said,' and you say, 'Abu Bakr and Umar said.'"** If this is the case with the statements of Abu Bakr and Umar, which contradict the statements of the Messenger of Allah (peace and blessings be upon him), then what about the statements of those below them in knowledge, piety, companionship, and caliphate?! Rejecting his statement if it contradicts the Book of Allah and the Sunnah of His Messenger (peace and blessings be upon him) is even more appropriate. Allah, the Almighty, says:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

**“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.” [An-Nur: 63]**

Imam Ahmad, may Allah have mercy on him, said: **"Do you know what Tribulation is? Tribulation is polytheism. Perhaps if he rejects some of his statements, some deviation will enter his heart and he will be destroyed."**

The first provision that a preacher to Allah, the Almighty, should have is knowledge derived from the Book of Allah, the Almighty, and from the authentic and acceptable Sunnah of His Messenger, may Allah bless him and grant him peace. As for preaching without knowledge, it is a preaching based on ignorance, and preaching based on ignorance is more harmful than beneficial, because this preacher has appointed himself as a guide and mentor. If he is ignorant, then he is a misguided misleader, Allah forbid. His ignorance is compound ignorance, and compound ignorance is more severe than simple ignorance. Simple ignorance prevents its owner from speaking, and it can be removed through learning. However, the whole problem is with the compound ignorant person. This compound ignorant person will not remain silent, but will speak, even if it is out of ignorance, and then he will be more destructive than enlightening. Brothers: Calling to Allah without knowledge is contrary to what the Prophet (peace and

blessings be upon him) and those who followed him did. Listen to the words of Allah Almighty, commanding His Prophet Muhammad (peace and blessings be upon him):

﴿قُلْ هَـٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

**“Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."[Yusuf: 108]**

He said:

﴿أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

**“I invite to Allah with insight, I and those who follow me.”**

Meaning, whoever follows him (peace and blessings be upon him) must call to Allah with insight, not out of ignorance. O preachers of Allah, consider the words of Allah Almighty: **“with insight”**, meaning with insight in three matters:

## First: With insight in what he is calling to:

By being knowledgeable of the legal ruling on what he is calling to. For he may call to something he thinks is obligatory, but it is not obligatory in the Shari’ah, thus obligating Allah's servants to do what Allah has not obligated them to do. And he may call to abandon something he thinks is forbidden, but it is not forbidden in Allah's religion, thus prohibiting Allah's servants from doing what Allah has permitted them.

## Second: With insight in the state of calling:

For this reason, when the Prophet (peace and blessings of Allah be upon him) sent Mu'adh to Yemen, he said to him: **"You will come to a people of the Book"**[1], so that he could understand their situation and prepare for them. It is essential to know the state of this person calling to Allah what is his level of knowledge? What is his level of dialectic? So prepare for it, discuss and debate with him, because if you enter into an argument with such a person and his argument is too strong for you, this will be a great disaster for the truth, and you will be the cause of it. Do not think that the one who speaks falsehood will fail in every situation, for the Messenger, may Allah bless him and grant him peace, said: **“You bring your disputes to me, and perhaps some**

[1] **Narrated by Al-Bukhari in the Book of Zakat, Chapter: Taking charity from the rich and giving it to the poor wherever they are (1496) and Muslim in the Book of Faith, Chapter: Calling to the two testimonies and the laws of Islam (31) (19)**

**of you may be more eloquent in their arguments than others, so I will rule in his favor based on what I hear."**[2]

This indicates that even if the disputant is false, he may be more eloquent in his arguments than another, so the ruling will be based on what the disputant has said. Therefore, you must be knowledgeable about the situation of the one being called.

## Third: Have insight into how to call people to Islam:

Allah Almighty says:

﴿ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ﴾

**"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."[An-Nahl: 125]**

Some people may encounter an evil action and attack it, without considering the resulting consequences, not only for themselves but also for themselves and their peers among the callers to the truth. Therefore, before taking action, the caller must consider the results and weigh the consequences. At that moment, something may extinguish the flames of his jealousy over what he did, but this action will extinguish the fire of his jealousy and that of others in the future—perhaps in the near future rather than the distant future. Therefore, I urge my fellow callers to use wisdom and deliberation. Even if the matter is delayed a little, the outcome is praiseworthy, God willing.

If this—I mean equipping the caller with sound knowledge based on the Book of Allah and the Sunnah of His Messenger (peace and blessings be upon him)—is the meaning of the religious texts, then it is also the meaning of clear reasoning, free of doubts and desires. How can you call to Allah Almighty when you do not know the path that leads to Him, and do not know His Shari'ah? How can you be a caller to Allah?!

If a person does not have knowledge, it is better for him to learn first, and then call to Allah second. Someone might ask: Does what you say contradict the words of the Prophet, may Allah bless him and grant him peace: **"Convey from me, even if it is just one verse."**[3] The answer is: No, because the Messenger may Allah bless him and grant him peace, says: **"Convey from me."** Therefore, what we convey must have been transmitted by the Messenger of Allah, may Allah bless him and grant him peace. This is what we want. When we say that the preacher needs knowledge, we are not saying that he must have attained a great level of knowledge. Rather,

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[2] Narrated by Al-Bukhari, Book of Testimonies, Chapter: Whoever Provides Evidence After the Oath (2680), Book of Tricks, Chapter: (6967), Book of Rulings, Chapter: The Imam's Admonition to Those Present (7169), and Muslim, Book of the Chapter: Explaining That the Ruler's Ruling Does Not Change the Inner (1713)

[3] Narrated by Al-Bukhari, Book of Hadiths of the Prophets, Chapter: What was mentioned about the Children of Israel (3461)

we are saying that he should only call to what he knows and should not speak about what he does not know.

# The second provision: The preacher must be patient in his call, patient in what he calls to, patient in the face of whatever obstructs his call, patient in the face of whatever harm obstructs him.

To be patient in calling people to Islam, that is, to persevere in it, not to abandon it or get bored. Rather, to continue calling people to Allah as much as possible and in the areas where calling people to Islam is most beneficial, most appropriate, and most effective. Let him be patient in calling people to Islam and not get bored, for if boredom overtakes a person, he will despair and give up. However, if he is persistent in calling people to Islam, then he will receive the reward of the patient in one respect, and the outcome will be his in another respect. Listen to the words of Allah, the Almighty, addressing His Prophet:

﴿تِلْكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَا أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۛ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾

**"That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous." [Hud: 49]**

A person must be patient in the face of opposition and arguments that confront his call, because every person who calls to Allah Almighty will inevitably encounter opposition:

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾

**“And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.” [Al-Furqan: 31]**

Every true call must have an opponent, someone who opposes it, argues about it, and casts doubt on it. However, the caller must be patient in the face of opposition to his call, even if that call is described as wrong or false, even if he realizes that it is in accordance with the Book of Allah and the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace. So let him be patient in the face of that.

But this does not mean that a person should persist in what he says and advocates, even if the truth is clear to him. Rather, the one who persists in what he advocates, even if the truth is clear to him, is like those about whom Allah said:

﴿يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ﴾

**“Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.” [Al-Anfal: 6]**

Arguing about the truth after it has become clear is a reprehensible trait. Allah said about those who possess it:

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

**“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.” [An-Nisa: 115]**

Therefore, as a preacher, if whatever challenges your call is true, then you must return to it. But if it is false, then do not let it deter you from continuing your call.

Likewise, the preacher must be patient in the face of any harm he encounters, because the preacher will inevitably be harmed, either verbally or in action. The Messengers, may Allah's prayers and peace be upon them, were harmed verbally and in action. Read the words of Allah Almighty:

﴿كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ﴾

**“Similarly, there came not to those before them any messenger except that they said, "A magician or a madman." [Adh-Dhariyat: 52]**

What do you think of someone who receives revelation from his Lord and is told to his face, **"You are a magician or a madman?"** Undoubtedly, he will be harmed. Yet, the Messengers were patient in the face of verbal and physical harm. Look at the first of the messengers, Noah, peace be upon him. His people would pass by him while he was building the ark and mock him. He said to them:

﴿إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ﴾

**"He said, "If you ridicule us, then we will ridicule you just as you ridicule. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."" [Hud: 38-39]**

They did not stop at mocking him, but threatened to kill him:

﴿قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ﴾

**“They said, "If you do not desist, O Noah, you will surely be of those who are stoned."”[ Ash-Shuara: 116]**

I.e. of those killed by stoning, here the threat of death is accompanied by a threat that they have stoned others besides you, to demonstrate their pride, and that they have stoned others, including you. However, this did not deter Noah, peace be upon him, from his call. Rather, he continued until Allah resolved between him and his people.

This is Abraham, peace be upon him, whose people rejected him and even defamed him among the people:

﴿قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ﴾

**“They said, "Then bring him before the eyes of the people that they may testify." [Al-Anbiya: 61]**

Then they threatened him with burning:

﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ﴾

**“They said, "Burn him and support your gods - if you are to act."” [Al-Anbiya: 68]**

So they lit a great fire and threw him with a catapult because they were far from it due to its intense heat. But the Lord of Glory and Majesty said:

﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

**“Allah said, "O fire, be coolness and safety upon Abraham."” [Al-Anbiya: 69]**

So it was cool and safe, and he escaped from it. The outcome was for Abraham:

﴿وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾

**“And they intended for him harm, but We made them the greatest losers.” [Al-Anbiya: 70]**

And this is Moses, peace be upon him, whom Pharaoh threatened to kill:

﴿ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۖ إِنِّي أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ﴾

**“"Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land."” [Ghafir: 26]**

So he threatened to kill him, but in the end, the consequence was for Moses, peace be upon him:

﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ﴾

**“And the people of Pharaoh were enveloped by the worst of punishment” [Ghafir: 45]**

And this is Jesus, peace be upon him, he suffered so much harm that the Jews accused him of being a son of a prostitute, and they killed him, as they claimed, and crucified him. But Allah Almighty says:

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

**““And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.” [An-Nisa: 158]**

So he was saved from them, and this is the last of the Messengers, their leader, and the master of the children of Adam, Muhammad, may Allah bless him and grant him peace. Allah said about him:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾

**“And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.” [Al-Anfal: 30]**

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ﴾

**“And they say, "O you upon whom the message has been sent down, indeed you are mad.” [Al-Hijr: 6]**

﴿وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ﴾

**“And were saying, "Are we to leave our gods for a mad poet?"” [As-Saaffat: 36]**

Their verbal and physical abuse was so widespread that historians are well-known to have endured it, and yet he endured it and the consequence was his.

Therefore, every preacher is bound to experience harm, but he must be patient. This is why when Allah Almighty said to His Messenger, peace and blessings be upon him:

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا﴾

**“Indeed, it is We who have sent down to you, [O Muhammad], the Qur'an progressively.” [Al-Insan: 23]**

It would have been expected that Allah would say, "So be grateful for the blessing of Allah in sending down this Qur'an." But Allah said to him:

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا﴾

**“So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].” [Al-Insan: 24]**

It should be noted that whoever recites this Qur'an will inevitably attain the things that require great patience. The preacher must be patient and persist until Allah opens up for him. It is not necessary for Allah to open up for him during his lifetime; rather, what is important is that his call remains clear and followed among people. What is important is not the person, but rather the call. If his call remains, even after his death, then he is alive. Allah the Almighty said:

﴿أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ﴾

**“And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.” [Al-Anam: 122]**

In fact, the life of a preacher does not only mean that his soul remains in his body, but that his message remains alive among the people. Consider the story of Abu Sufyan with Heraclius. He had heard of the beginning of Prophet's mission, peace and blessings be upon him. He summoned Abu Sufyan and asked him about the Prophet, peace and blessings be upon him, about his identity, his lineage, what he called for, and his companions. When Abu Sufyan told him what he had asked, Heraclius said to him, **"If what you say is true, then he will rule what is beneath these two feet of mine."**[4] Glory be to Allah. Who could imagine that an imperial king, as they say, would say such a thing about Muhammad, peace and blessings be upon him, while he had not yet liberated the Arabian Peninsula from the slavery of Satan and desire? And who could imagine that such a man would say such a thing? That is why, when Abu Sufyan left, he said to his people, **"The matter of Ibn Abi Kabsha has become a grave matter that the king of the yellow people fears."** "A grave matter" means great, and from this is the saying of Allah Almighty:

﴿لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾

[4] **Narrated by Al-Bukhari, Book of the Beginning of Revelation, Chapter: How the Beginning of Revelation to the Messenger of Allah, may Allah bless him and grant him peace (7)**

**“You have certainly done a grave thing."” [Al-Kahf: 71]**

Meaning a tremendous thing. The Prophet (peace and blessings be upon him) conquered the land beneath the feet of Heraclius through his call, not through his person. His call came to this land and swept away idols, polytheism, and its followers. The Rightly-Guided Caliphs after Muhammad (peace and blessings be upon him) conquered it. They conquered it through the call of the Prophet (peace and blessings be upon him) and the Shari’ah of the Prophet (peace and blessings be upon him). Therefore, the preacher must be patient, and the outcome will be his if he is sincere with Allah, whether during his life or after his death.

﴿إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

**“Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."” [Al-Araf: 128]**

And Allah Almighty said:

﴿إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

**“Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."” [Yusuf: 90]**

# The third provision: Wisdom

He calls to Allah with wisdom. Wisdom is not more bitter than that of the unwise. Calling to Allah Almighty is done through wisdom, then through good preaching, then arguing in a way that is best for the non-oppressor, then arguing in a way that is not best for the oppressor. Thus, there are four levels. Allah Almighty says:

﴿ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

**“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” [An-Nahl: 125]**

Allah the Almighty said:

﴿۞ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

**“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."” [Al-Ankabut: 46]**

Wisdom is to perfect matters, by placing matters in their proper places. It is not wise to rush and expect people to change from their current state to the state of the Companions overnight. Whoever desires this is foolish in his mind and far removed from wisdom, because the wisdom of Allah Almighty forbids this to happen. This is evidenced by the fact that Muhammad, the Messenger of Allah (peace and blessings be upon him), is the one to whom the Book was revealed. The Shari’ah was revealed to him gradually until it settled in people's hearts and became complete. Prayer was made obligatory during the Ascension (Mi'raj) three years before the Hijra. Some say a year and a half, and others say five years, although scholars disagree on this. However, it was not made obligatory as it is now. It was first made obligatory as two rak'ahs for Dhuhr, Asr, Isha, and Fajr. Maghrib was made three rak'ahs to be the odd number of the day. After the Hijra, and after the Messenger of Allah (peace and blessings be upon him) had spent thirteen years in Mecca, the daily prayers were increased to four rak'ahs for Dhuhr, Asr, and Isha. Fajr remained as it was because the recitation is prolonged, and Maghrib remained three rak'ahs because it is the odd number of the day.

Zakat was made obligatory in the second year of the Hijra, or in Mecca, but its portions and dues were not clearly defined. The Prophet (peace and blessings be upon him) did not send out collectors to collect zakat until the ninth year of the Hijra. Zakat evolved in three stages: in Mecca,

﴿وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

**“And give its due [zakah] on the day of its harvest." [Al-Anam: 141]**

but neither the due nor the amount due was specified, leaving the matter to the people. In the second year of the Hijra, zakat was made clear with its portions.

In the ninth year of the Hijra, the Prophet (peace and blessings be upon him) began sending collectors to the people to collect their livestock and fruits.

Consider how people's circumstances are taken into account in the legislation of Allah Almighty, for He is the Most Just of Judges.

Likewise, the legislation of fasting evolved. It was first made obligatory, giving people the choice between fasting and feeding the poor. Then, fasting was made obligatory, and feeding the poor became a regular practice for those unable to fast.

I say that wisdom refuses for the world to change overnight. Therefore, patience is necessary. Accept from your brother whom you are calling whatever truth he has today, and gradually work with him until you rescue him from falsehood. Do not treat people equally, for there is a difference between the ignorant and the obstinate.

## Perhaps it is appropriate to give examples from the call of the Messenger of Allah, may Allah bless him and grant him peace:

### The first example:

A Bedouin entered the mosque while the Prophet, may Allah bless him and grant him peace, was sitting with his companions. The Bedouin urinated in a section of the mosque. The people rebuked him—rebuking means strongly reprimanding—but the Prophet, may Allah bless him and grant him peace, who was given wisdom by Allah, forbade them. When he finished urinating, the Prophet, may Allah bless him and grant him peace, ordered that a bucket of water be poured over his urine, thus eliminating the harm. The Messenger of Allah, may Allah bless him and grant him peace, called the Bedouin and said to him: **“Nothing harmful or filthy is permissible in these mosques. They are only for prayer and the recitation of the Qur’an.”**[5]

[5] It was narrated by Al-Bukhari in the Book of Ablution, Chapter: The Prophet, may Allah bless him and grant him peace, and the people left the Bedouin until he finished urinating in the mosque (219), and the Book of Ablution, Chapter: Pouring water over urine in the mosque

Or as the Prophet, may Allah bless him and grant him peace, said, "The Bedouin's heart was opened to this kind treatment. This is why I saw some scholars narrate that this Bedouin said, **'O Allah, have mercy on me and Muhammad, but do not have mercy on anyone else with us.'"** This is because Muhammad, may Allah bless him and grant him peace, treated him in this kind manner. As for the Companions, may Allah be pleased with them, they strove to remove the evil without taking into account the situation of this ignorant man.

## The second example:

Muawiyah ibn al-Hakam (may Allah be pleased with him) came while the Prophet (peace and blessings of Allah be upon him) was leading the people in prayer. A man from the people sneezed and he said, “Praise be to Allah” – so if someone sneezes during prayer, he should say, “Praise be to Allah” whether he is standing, bowing, or prostrating. This man said, “Praise be to Allah.” Muawiyah said to him, “May Allah have mercy on you.” This is addressing a human being and invalidates the prayer. The people looked at him and kept staring at him. Muawiyah said, “May my mother be bereaved.” Bereavement is loss. This is a phrase that is said without its meaning being intended. The Prophet (peace and blessings of Allah be upon him) said it to Muadh ibn Jabal (may Allah be pleased with him) when he said, **“Shall I not tell you about the essence of all of that?” I said, “Yes, O Messenger of Allah.” He said, “Restrain this.” He took hold of his tongue and said, “Restrain it.” Muadh said, “And will we be held accountable for what we say?” He said, “May your mother be bereaved of you, O Muadh! Are people thrown into the Fire on their faces, or he said, on their noses, except for the harvest of their tongues?”**[6] Then Mu'awiyah (may Allah be pleased with him) continued his prayer, and when he had finished, the Prophet (peace and blessings of Allah be upon him) called him. Mu'awiyah (may Allah be pleased with him) said, **"By Allah, I have never seen a teacher who taught better than him. O Allah, send blessings and peace upon him. By Allah, he neither rebuked me nor reprimanded me. He only said, 'This prayer is not suitable for any of the speech of people. It is only glorification, magnification, and recitation of the Qur'an.'"** [7] Or as the Prophet (peace and blessings of Allah be upon him) said.

Look at the call that is beloved to the soul, accepted by a person and whose heart is opened to it. We can derive from this hadith some of the jurisprudential benefits: If someone speaks during prayer without realizing that speaking invalidates the prayer, then his prayer is valid.

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**(221), and the Book of Etiquette, Chapter: Kindness in all matters (625), and Muslim in the Book of Purification, Chapter: The obligation to wash away urine and other impurities (285).**

**[6] Narrated by Imam Ahmad (22366), Al-Tirmidhi, Chapters on Faith, Chapter on the Sanctity of Prayer (2616), and Ibn Majah, Chapters on Trials, Chapter on Restraining the Tongue in Trials (3973).**

**[7] Narrated by Muslim, Book of Mosques, Chapter on the Prohibition of Speaking During Prayer (537)**

## The third example:

A man came to the Prophet (peace and blessings be upon him) and said, “O Messenger of Allah, I am doomed.” He asked, “What doomed you?” He said, “I had intercourse with my wife during Ramadan while I was fasting.” The Prophet (peace and blessings be upon him) ordered him to free a slave, but he said, “I cannot.” Then he ordered him to fast for two consecutive months, but he said, “I cannot.” Then he ordered him to feed sixty poor people, but he said, “I cannot.” So the man sat down. Some dates were brought to the Prophet (peace and blessings be upon him), and he said, “Take these and give them in charity.” But the man was greedy for the Prophet’s generosity, which is the greatest generosity to any creature, for the Messenger of Allah (peace and blessings be upon him) was the most generous of people. So the man said, “Is there anyone poorer than me, O Messenger of Allah?” By Allah, there is no household between the two lava plains poorer than me. The Prophet (peace and blessings be upon him) smiled until his canine teeth or molars were visible. Because this man came fearfully, saying, "I am doomed," and he left with a gain. The Prophet, may Allah bless him and grant him peace, said, "Feed it to your family."[8]

So the man left, reassured and happy with this Islamic religion, and with this ease from the first preacher of this Islamic religion, may Allah's prayers and peace be upon him.

## The fourth example:

Let us consider how the Prophet, may Allah bless him and grant him peace, treated the one who committed the sin: The Prophet, may Allah bless him and grant him peace, saw a man wearing a gold ring, so he took it off with his generous hand and threw it on the ground, and said, "One of you takes a burning coal and places it in his hand." The Prophet, may Allah bless him and grant him peace, did not treat him as the first people did, but rather took it off his hand and threw it on the ground. When the Prophet, may Allah bless him and grant him peace, left, the man was told, "Take your ring and benefit from it." He replied, "By Allah, I will not take a ring that the Prophet, may Allah bless him and grant him peace, threw away."[9]

Allah is Great. This is the great compliance of the Companions, may Allah be pleased with them. The important thing is that the preacher must call to Allah Almighty with wisdom. The ignorant is not like the knowledgeable, and the stubborn is not like the submissive. For every situation there is a saying, and for every position there is a state.

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**[8] Narrated by Al-Bukhari, Book of Fasting, Chapter: If someone has sexual intercourse during Ramadan and he has nothing, and he gives him charity, then he should atone (1936) and by Muslim, Book of Fasting, Chapter: The severity of the prohibition on sexual intercourse during the day in Ramadan (1111)**

**[9] Narrated by Muslim, Book of Clothing, Chapter on the prohibition of gold rings for men (2090)**

# The fourth provision: The preacher should have virtuous morals.

Such that the effect of knowledge is evident in his belief, worship, appearance, and all of his behavior, so that he can play the role of a preacher to Allah. Otherwise, his preaching will fail, and even if it succeeds, its success will be limited.

The preacher must be congruent with the acts of worship, dealings, morals, and behavior he preaches, so that his preaching will be accepted and so that he will not be among the first to be consumed by the fire.

Brothers: If we examine our circumstances, we will find that we may, in reality, preach something but never practice it. This is undoubtedly a major flaw, unless we consider what is best for us, for every situation has its own merits.

A superior thing may be inferior for reasons that make the inferior superior. This is why the Messenger (peace and blessings be upon him) preached certain qualities, but sometimes he was occupied with more important ones. He might fast until it was said that he would not break his fast, and he might break his fast until it was said that he would not fast.

Brothers: I want every preacher to have the morals that befit a preacher, so that he may be a true preacher and so that his words may be more acceptable.

# The fifth provision: is for the preacher to break the barriers between him and the people.

Because many of our fellow preachers, when they see people committing an evil, may be driven by jealousy and hatred of this evil to refrain from approaching or advising them. This is a mistake and not wise at all. Rather, wisdom is to go and call, convey, encourage, and intimidate. Do not say, "These are immoral people who I cannot walk around." If you, the Muslim preacher, cannot walk around these people or go to them to call them to Allah, then who will take care of them? Can anyone take care of them like them?! Can people who do not know take care of them? Never.

For this reason, the preacher must be patient. This is part of the patience we mentioned earlier: to be patient with oneself, force himself to do so, and to break down barriers between oneself and the people so that one can convey his message to those who need it. As for refraining from doing so, this is contrary to what the Messenger, may Allah bless him and grant him peace, used to do. As is well known, the Prophet, may Allah bless him and grant him peace, used to go to the polytheists in their places during the days of Mina and call them to Allah. It has been reported that he, may Allah bless him and grant him peace, said: **"Is there no one to take me so that I may convey the words of my Lord? For the Quraysh have prevented me from conveying the words of my Lord."**[10] If this was the practice of our Prophet, our leader, and our role model, Muhammad, may Allah bless him and grant him peace, then it is our duty to be like him in calling to Allah.

[10] **Narrated by Imam Ahmad (14510), (14511), and (14708) and Ibn Hibban, Book of History, Chapter on the Beginning of Creation (6274)**

# The sixth provision: The preacher's heart should be open to those who disagree with him.

Especially if he knows that the person who disagreed with him was in good faith and only disagreed because he had evidence to support it, then one should be flexible in these matters and not let this disagreement become a source of enmity and hatred.

Except for a man who disagrees stubbornly, such that the truth is explained to him but he persists in his falsehood. Such a person should be treated as he deserves, such as being estranged from him and warning people against him, because his hostility was made clear when the truth was explained to him but he did not comply.

There are secondary issues about which people differ, and which are in fact among the issues that Allah has granted His servants. I mean issues that are not among the fundamental principles that amount to declaring the opponent an unbeliever. These are among the issues that Allah has granted His servants, and He has made errors broad. The Prophet (peace and blessings be upon him) said: **"When a judge gives a decision having tried his best to decide correctly and is right, he will have a double reward; and when he gives a decision having tried his best to decide correctly and is wrong, he will have a single reward."** The diligent person never leaves the circle of reward. He receives either two rewards if he is right or one reward if he is wrong.

If you do not want others to disagree with you, then others also do not want anyone to disagree with him. Just as you want people to accept your opinion, those who disagree with you also want people to accept their opinion. The reference in the event of a dispute is what Allah, the Almighty, has made clear in His saying:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

**"And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], "That is Allah, my Lord; upon Him I have relied, and to Him I turn back." [Ash-Shuraa: 10]**

Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

**“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.” [An-Nisa: 59]**

**<u>All those who disagree and dispute must refer to these two principles: the Book of Allah and the Sunnah of His Messenger (peace and blessings be upon him).</u>**

It is not permissible for anyone to contradict the words of Allah and His Messenger (peace and blessings be upon him) with the words of any human being, no matter who they are. If the truth becomes clear to you, it is your duty to reject the words of those who disagree with it and not pay attention to them, regardless of their status in knowledge and religion. This is because humans make mistakes, but the words of Allah and His Messenger (peace and blessings be upon him) contain no error.

It saddens me to hear about people who consider themselves serious in seeking and attaining the truth, yet we find them divided, each with a specific name or description. This is, in fact, a mistake. The religion of Allah, the Almighty, is one, and the nation of Islam is one. Allah, the Almighty, says:

﴿وَإِنَّ هَـٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

**“And indeed this, your religion, is one religion, and I am your Lord, so fear Me.” [Al-Muminun: 52]**

Allah Almighty says to His Prophet Muhammad, may Allah bless him and grant him peace:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾

**“Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.” [Al-Anam: 159]**

Allah Almighty said:

﴿ ۞ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ﴾

**“He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].” [Ash-shuraa: 13]**

If this is Allah Almighty's guidance to us, then it is our duty to take this guidance, and to meet for discussion, and to discuss with each other for the sake of reform, not for the sake of criticism or revenge. For any person who argues with another and argues with the intention of defending his opinion and belittling the opinion of others, or with the intention of criticism without reform, then most likely they will act in a manner that does not please Allah and His Messenger.

So, in such a matter, it is our duty to be one nation. I am not saying that no one makes mistakes; everyone makes mistakes and gets things right. But the discussion is about the way to correct this mistake. The way to correct the mistake is not to speak in his absence and criticize him, but the way to correct it is to meet with him and discuss it. If it becomes clear after that that the man is persisting in his stubbornness and in his falsehood, then I have the excuse and I have the right. Rather, it is my duty to point out his mistake and warn people against his mistake, and in this way things will be corrected. As for division and partisanship, this does not please anyone, except someone who is an enemy of Islam and Muslims.

I ask Allah to unite our hearts in obedience to Him, to make us among those who turn to Allah and His Messenger for judgment, to purify our intentions, and to make clear to us what is hidden from us of His Shari'ah, for He is Generous and Kind.

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon our Prophet Muhammad, his family, and all his companions.